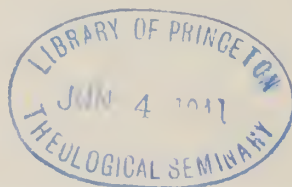
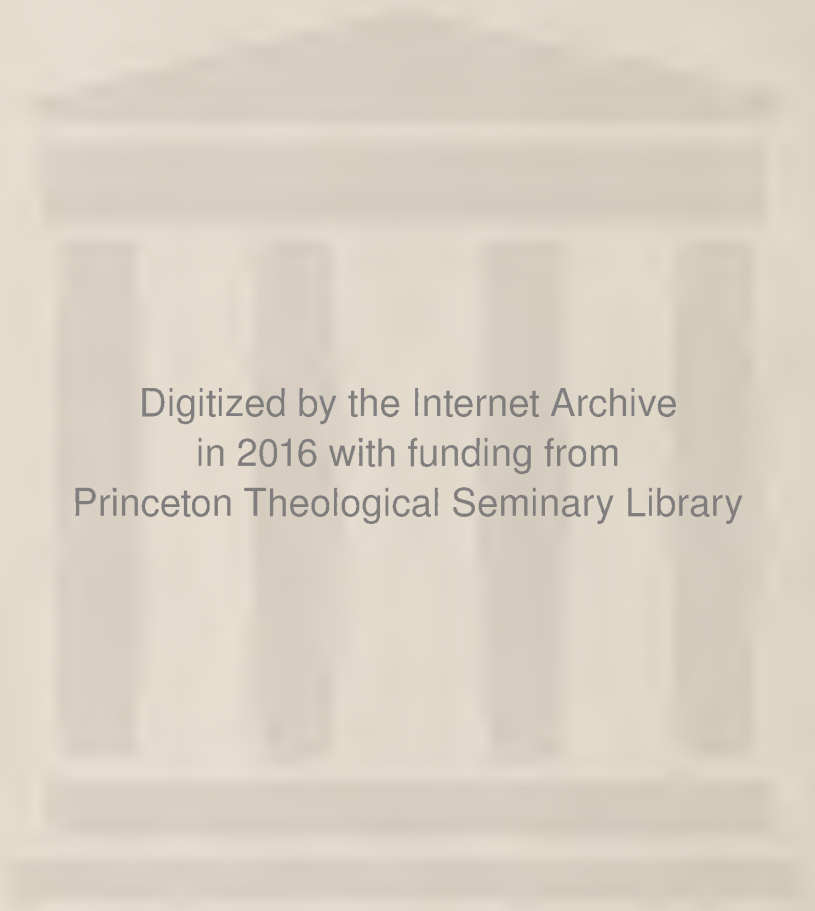


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Commencement Number

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The Princeton Seminary Bulletin

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Vol. XXVIII

PRINCETON, N. J., DECEMBER, 1934

No. 3

The Seminary opened its one hundred and twenty-third year on September the nineteenth. The main feature of the occasion was the inauguration of the Reverend Henry Snyder Gehman, Ph.D., S.T.D., as Professor of Old Testament Literature. The exercises were held in Miller Chapel at eleven o'clock. The invocation was offered by President J. Ross Stevenson, D.D., LL.D. At the Service of Inauguration the Reverend Lewis S. Mudge, D.D., LL.D., presided. He reported the action of the Board of Trustees in the election of Dr. Gehman, and the approval of the General Assembly. Dr. Mudge also offered the Inauguration Prayer. Dr. Gehman subscribed to the following inaugural pledge:

"In the presence of God, and of the Trustees of this Seminary, I do solemnly, and *ex animo*, adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation: And I do solemnly, *ex animo*, profess to receive the Form of Government of said Church, as agreeable to the in-

spired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything which appear to me to contradict, or contravene, either directly or impliedly, anything taught in the said Confession of Faith, or Catechisms: nor to oppose any of the fundamental principles of Presbyterian Church government, while I shall continue a professor in this Seminary." (*Charter and Plan*, p. 31.)

The Charge to the newly-inaugurated Professor was delivered by the Reverend William B. Pugh, D.D., Secretary of the Board of Trustees. Both the Charge and the Inaugural Address are printed in the following pages. The Benediction was pronounced by the Reverend Peter K. Emmons, D.D., of Scranton, Pennsylvania.

Dr. Gehman has been serving for three years as acting professor of Old Testament Literature in the Seminary, and as instructor in Semitic languages in Princeton University. His thorough scholarship, recognized by his election to the professorship in Princeton Seminary, was manifested early in his career by his winning the Buehrle German Prize in his senior year at Franklin and Marshall College, and during the following four years as

a graduate student at the University of Pennsylvania, where he was successively a University scholar and Harrison fellow in classics and Harrison fellow in Indo-European philology. He received his doctorate of philosophy in 1913 with a dissertation upon "The Interpreters of Foreign Languages Among the Ancients—A Study Based on Greek and Latin Sources." In the second semester of the following year, he was a master of Greek and Latin in the Hill School, Pottstown, Pa., and in the fall of 1914 he returned to the University of Pennsylvania for research work in Latin, Greek and Sanskrit. In 1915 he was appointed teacher of Modern Languages in the South Philadelphia, Pa., High School for Boys, holding that position until 1929. During this period he continued his studies at Pennsylvania in Sanskrit, Pali, Prakrit, Romance Philology and Semitic Languages, and in recognition of his publications in these departments he received a University Research Fellowship in Sanskrit 1916-1918, 1920-1923, and one in Semitics, 1924-1929. He gave courses in Sanskrit in 1920-1921.

While teaching in the South Philadelphia High School, Dr. Gehman began studying theology under the care of the German Philadelphia Classis of the Reformed Church in the U. S., supplying the pulpits of two German churches, Bethlehem Reformed Church, Kensington, Philadelphia, and the Reformed Church in Glassboro, N. J. He was licensed to preach the Gospel, June 17, 1917, and was ordained into the ministry of the Reformed Church, October 7, 1917. He was commissioned at that time by the Board of Home

Missions of his denomination to found a congregation at Olney, Philadelphia, and organized Tabor Reformed Church, remaining pastor of it until 1921, when he resigned to devote himself to linguistic research.

He continued his studies in the Semitic languages at the Universities of Chicago and Pennsylvania, the Dropsie College for Hebrew and Cognate Languages and the Divinity School of the Protestant Episcopal Church in Philadelphia. The latter institution conferred upon him the degree of S.T.B. in 1926, and S.T.D. in 1927, both degrees being taken in course. His dissertation was on "The Sahidic and Bohairic Versions of the Book of Daniel."

Dr. Gehman was born near Ephrata, Pa., June 1, 1888, the son of Christian E. and Amanda (Snyder) Gehman. He was graduated with the first honor from the Ephrata High School in 1904, and concluded his preparation for college in that school in 1905, teaching in a rural school the following year. At Franklin and Marshall College, he was a member of the Diognothian Literary Society and its speaker in his senior year, and was graduated with the first honor and an A.B. degree, being a member of the Phi Beta Kappa Society. For one year after graduation he was principal of the Paradise Township High School, Leaman Place, also doing graduate work during that period at Franklin and Marshall College in Latin and Greek, for which he received an M.A. degree in 1911.

He was married August 30, 1917, to Miss Bertha Lausch, and they have two children, Amanda Elizabeth, 16, and Henry Nevin, 14.

Dr. Gehman is a frequent writer in philological journals of this country and Germany, being best known for his publications on the Septuagint, and the Arabic, Sahidic, Bohairic, Armenian and Ethiopic versions of the Old Testament. His translation of the Peta-Vatthu from Pali into English, which was the first rendering of this work into any Western tongue, appeared serially in the Ceylon Antiquary and Literary Register, Colombo, Ceylon, from 1921 to 1924.

The Charge to Professor Gehman

Delivered by

THE REVEREND WILLIAM B. PUGH, D.D.

Article II, Section 5, of the Plan of the Seminary states that

"It shall be the duty of the Board to inaugurate the Professors of the Seminary, and to direct what forms shall be used and what services performed, on such occasions."

In fulfilling the requirements of this Section, the Board has consistently maintained that one of these services shall be the delivery of a charge to the person who is being inducted into the office of professor. The duty has been assigned to me, therefore, to charge you, the Rev. Henry Snyder Gehman, in the name of the Board of Trustees of this Seminary, upon your assumption of the Chair of Old Testament Literature.

The reading of such charges as are available in the archives of the Seminary plainly indicate that there is no uniformity in the method by which this duty is to be discharged. Some of these charges are most emphatic in what they have to say. They presume to charge the new professor with what he shall teach and how he shall teach. Other charges, evidently delivered by men of highly specialized and technical scholarship, seek to charge most scientifically as

to the duty of the new professor in meeting the needs of the particular hour in the Department over which he is to preside. It is of course utterly impossible for me to follow either of these methods in this charge which I am to give to you. Nor would it be necessary even if I had the ability to do so. The fact that you have been elected to the Chair of Old Testament Literature by the unanimous vote of the Board of Trustees is conclusive proof that any added advice from me as to the duties of your office would be both impertinent and presumptuous. By this action which speaks louder than any words I might utter today the resources of your intellect and the wealth of your Christian character are judged worthy of fellowship with those who have here pledged themselves to provide for the Church an adequate supply and succession of able and faithful ministers.

In view of all this, may I simply confine myself in this charge to a brief mention of two facts which it seems to me should be in the minds and on the hearts of our whole Seminary family in this sacred hour when you are officially inducted into the great responsibilities of the office to which God has called you.

(1). *The proud position which this Seminary has always enjoyed in the field of Old Testament Literature.*

Two things in connection with the Centennial Celebration of this Seminary in 1912 have continued through the years to stand out vividly in my mind. The first was that memorable address of Dr. Robert E. Speer, "Princeton on the Mission Field." The other was that final remark of Dr. Patton at the very conclusion of the Celebration:—

"I want to say that so far as the theology of Princeton Seminary is concerned, I think you will go away with the conviction that at all events, it is not yet actually dead. I do not think that it is even moribund, but I wish to say that, if it should die and be buried, and in the centuries to come, the theological palaeontologist should dig it up and pay attention to it, he will be con-

strained to say that it at least belonged to the order of vertebrates."

One of the reasons why Dr. Patton could thus speak so confidently of the verdict of the future with reference to Princeton theology was that this Seminary from its very inception recognized that theology cannot exist apart from exegesis. Those who founded this institution knew that to reveal the rich treasures of Scripture through exegesis is the best defense of any theology. There can be no question, therefore, but what the strength and vigor of Princeton theology is due in no small degree to the thorough scholarship in the field of Old Testament exegesis of those four Professors who for over a century successively occupied this Chair of Oriental and O. T. Lit. All of them are listed among the names of those who occupy an illustrious place in the history of theological education. First on the list, was Dr. Charles Hodge, judged by many as the foremost theological teacher in the Christian Churches of America. He, whose enduring fame as an exegete, controversialist, ecclesiastic and dogmatician, will live as long as this institution stands, gave 18 of the 52 years of service he rendered to this seminary to the duties of this Chair. There was his successor, Dr. Joseph Addison Alexander, who organized our Old Testament Department and gave it an international reputation. He was a profound Biblical scholar, a great linguist, a brilliant teacher, an eminent preacher. He could read in thirty languages, write in most of them, and speak in many of them. Of him Dr. Charles Hodge said, "I regard Dr. Joseph Addison Alexander as incomparably the greatest man I ever knew." There was Dr. William Henry Green, described by an acknowledged authority "as the most influential Hebrew teacher of his time among English speaking men," who taught for fifty years in the class rooms of this institution. It was his work as Chairman of the American Old Testament Revision Committee which evoked the statement that "he had caused American Scholarship to be recognized throughout the Western, the Eastern and the Australian

continents." And finally there was Dr. John D. Davis. What a unique teacher of sacred history he was! What student of his can ever forget that sincere, unassuming, earnest, friendly man sitting behind his desk in Stuart Hall guiding gently but forcefully those for whose instruction he was responsible into an appreciation of the value and significance of exercising their judgments and opinions with reference to the interpretation of Scripture? Dr. Davis made a great and an inestimable contribution to the prestige of Princeton as a center of theological education. It is as an heir and beneficiary of such splendid traditions of theological education that you take your place today in that noble succession of teachers who through the Old Testament Department have helped to give Princeton Seminary with its theology a commanding position in the world of scholarship.

(2). *The emphasis which Princeton Seminary has always placed upon its high standard of ministerial training.*

All of us are painfully aware that this is a time of extraordinary, perhaps unparalleled confusion. Muddled ethics, conflicting psychologies, contradictory theories of government, divergent conceptions of education, and bedlam in the field of economics, evidence the mental disorder of the day. This mental chaos confronts Christianity with an imperious challenge to provide intellectual leadership that will throw light on the problems which are ahead. Unless the Church can meet this challenge, it can never hope for spiritual leadership. And yet there is very little evidence today of any keen ambition on the part of Protestant Christianity to clarify and guide the thinking of this age. As the recently published volumes of study of ministerial education indicate, two out of every five Protestant ministers in this country are graduates neither of a college nor of a theological seminary, and less than one half of the Protestant churches of the country have the services of a fully trained minister.

In our own Presbyterian Church we do not need the studies of a committee to re-

veal the fact that it is becoming increasingly hard to maintain those high standards of ministerial education which have been one of the glories of the Presbyterian Churches in all lands. Anyone familiar with presbyterial procedure knows that the average presbytery today confronted with the making of a choice between those ministerial standards set forth in the Form of Government, and meeting the exigency of some particular individual or congregation, will invariably cast its vote on the side of expediency. In one of our leading presbyteries here in the East, where there is a preponderance of Princeton men, a persistent attempt has been made to license and ordain a young man whose academic training is below the level of the average high school graduate. The Presbyterian Church needs to be aroused to the fact that one of the pressing problems confronting it today is the maintenance of the standards of ministerial education which are set forth in its Constitution. In trying to solve the problem, the Church must look to its theological seminaries, and particularly to those who are directly responsible for training the ministry of the future, namely, those who occupy the leading chairs in those institutions. They are the instruments under God who have in the past and can in the future produce ministers competent both by abilities, learning and training for the high and holy office of ambassadors for Jesus Christ.

I urge you, therefore, to remember constantly that the cause of the founding of this Seminary by the General Assembly was the fact that there was "a demand upon the collected wisdom, zeal and piety of the Church to furnish a large supply of able and faithful ministers." In the class room, through the example of careful and scholarly teaching, may you present a living demonstration of the truth that your primary appeal and your deepest appeal is to the mind. May students under your instruction be made to realize that Christianity won its early triumphs not by the mere telling of a pathetic story, but by the promulgation of great ideas that revolutionized

men's thoughts. For life changing is mind changing. "The appearing of our Lord Jesus Christ hath brought life and immortality to light through the gospel." Interpreting life in the light of Christ,—that was the apostolic method of leadership. In a few centuries the spreading of that light changed the intellectual axis of the whole world. Change his thinking and you change the man. Change the man and you change the world.

Dr. Gehman, in behalf of the Board of Trustees of this Seminary, I welcome you heartily to this Chair of Old Testament Literature, and pray that God may crown you with His richest blessing. May He melt your heart with love, clear your mind with the bright vision of an emancipated faith, and touch your lips with fire, that you may teach the truth as it is in Christ Jesus.

Some Present-Day Values of Old Testament Studies

The Inaugural Address by

HENRY S. GEHMAN, Ph.D., S.T.D.

Mr. Chairman, Trustees, Mr. President, colleagues, friends, and students:

It has in many quarters always been regarded as a mark of distinction to have studied in Princeton Theological Seminary. As I look over the list of men who have taught in this venerable institution and consider their attainments, and also as I bear in mind what has been accomplished by our alumni for the Kingdom of God, I can verily say that "there were giants in the earth in those days," who laid a firm and enduring foundation and that under their instruction men were trained in vital piety and sound scholarship. In view of the glorious past history of Princeton Theological Seminary, I feel highly honoured in having been called to the Chair of Old Testament Literature in this distinguished institution of theological learning. At the same time, however, I am overcome by a feeling of humility and a sense of the great responsibility which has been laid upon me.

I shall speak today on "Some Present-

Day Values of Old Testament Studies," but before I proceed to my theme, permit me to pay tribute to my distinguished predecessors during whose incumbency the Old Testament Department attained international reputation. As Professor of Old Testament Literature I shall with the help of God to the best of my ability endeavour to maintain the prestige of the department of Old Testament Literature, to give Old Testament studies their proper place and emphasis in a varied and extensive theological curriculum, and to present the eternal spiritual and preaching values of the Old Testament to the prophets of the future. I hope also to continue my studies and researches, to make my contributions to this field, and as far as lies within me to advance American scholarship.

If you open the Catalogue of the Seminary and turn to the courses of study, you will find that those of the Old Testament Department are listed first. I shall, however, not lay any stress upon this order of departments and courses; nor shall I dispute with my esteemed colleagues the comparative value or merit of our respective studies. Like the human body, a theological curriculum is an organism; the various departments, like the members of the body, have their special functions, all of which cooperate for the welfare and sustenance of the whole. Old Testament studies always had and still have a place of definite and constructive value in a theological curriculum.

In discussing the present-day values of Old Testament studies, it is necessary in the first place to quote a few representative American and European scholars to see the trend of the times in Old Testament scholarship and also to note what values they see in this discipline.

We shall begin with an extreme disparagement of Old Testament values as is found in Friedrich Delitzsch's *Die Grosse Tauschung* (Neuausgabe, 1921). He maintained (Part I, 95): "But all these books of the Old Testament from Genesis to Daniel have, in a religious connexion, simply no

significance for us who live at the present time, especially for us Christians. The same holds true for the Prophetic Books and Psalms" He would prefer to relegate Old Testament studies to Oriental philology and general history of religions. Consequently he maintains that the student of Christian theology can dispense with the study of Hebrew and depend for all necessary information upon good translations. Needless to say, we cannot, as students of theology, give any serious consideration to this view of Delitzsch.

In an address delivered October 5th, 1933, before the Palestine Exploration Fund¹, Professor F. C. Burkitt of Cambridge, who calls himself a 'Higher Critic,' rather pessimistically refers to the lack of popular support of the British School of Archaeology in Jerusalem. He says: "The Infallible Book has gone. In its place we have the wonderful and fascinating picture of Palestine and the ancient world generally, that is slowly being built up by archaeology and criticism, a work in which the British School at Jerusalem and the Palestine Exploration Fund are taking their share. And those who are actually engaged in this work know how interesting it and the kindred work of literary criticism are.

"But to the public behind and outside us the work has become less interesting, less important. When the Book ceased to be infallible it became less interesting, less important. That is the real cause of the decay of Bible-reading, so universally deplored. And it is the real cause why excellent institutions like our British School at Jerusalem are not better supported. The historical interest of the Bible remains, indeed has increased. But the English, as a people, take but a languid interest in history. They are occupied with the present and the future, with science, with what is called 'development.' You and I, of course, are interested in history, in the past: what is important that we should remember is that we are in the minority."

Burkitt continues: "But the critics won on the main issue, and the Bible is now

¹ Quarterly Statement, Palestine Exploration Fund, 65th year (Oct., 1933), pp. 184-189.

studied in the same way that other books of ancient literature are studied.

"The gain to our real knowledge, to our knowledge of ancient history and ideas about religion, is immense. But we have to pay for it. And we pay for it, in my opinion, by the decay of interest of people at large in the Bible and Bible studies."

It is quite apparent that this decay to which Professor Burkitt refers is due to laying the sole stress in Biblical studies on criticism and history and neglecting the religious values of the Sacred Book. A broader approach to the Bible involves, on the part of the scholar, a recognition of its spiritual values and its religious message.

It is somewhat reassuring, therefore, to read an opinion from Professor Duncan Black Macdonald's recent book, *The Hebrew Literary Genius*, Princeton, 1933, p. xxi: "And now in our day, the methods of criticism, of the analysis and dating of documents and of the apparatus of learning generally, have run themselves to a stop. Critics of critics of critics have become more interested in each other than the literary reality before them Critics are now fairly devouring each other. And through it all, and because of it all, the Old Testament has fallen on evil days. A battle ground of professional critics cannot interest the multitude, even those that read and think. If that is all that is in the Old Testament—a jumble of historical and critical problems—we need not take any account of it, is their attitude. And yet the men and women of the Old Testament—their sensations, emotions, ideas—are exactly the same as ours at the present day." This last sentence is significant; the Old Testament has a religious message and permanent spiritual value for the present generation, and indeed for all generations.

Professor Macdonald's recent statement is not the only warning we have received from American scholars. In his Presidential Address² at the annual meeting of the Society of Biblical Literature and Exegesis, December 26th, 1918, Professor

James A. Montgomery of the University of Pennsylvania, who with enthusiasm expressed his belief in the value of the Bible, pronounced this significant opinion: "To this I venture to add a word on the religious valuation of the Bible. We have essayed to treat it as philology, as archaeology, as history, as literature, and as many new and fascinating phases of study have developed. But the Bible remains primarily a religious book, and the student must approach it with religious sympathy. As it is absurd to think of a student of art approaching his subject without the aesthetic sense so it is equally absurd for the student of the Bible to handle it without some reaction upon his religious sensibilities. There is the danger of the scientific fetish of mind deadening this sensibility, as if a student of Greek art should think he has accomplished his task when he has minutely and painfully measured an Attic vase, while in spirit he falls infinitely behind the untutored soul that is ravished by its beauty. The mere measurement of the Bible must not deter us from the appreciation of it as that which it claims to be, a book of religion. And none can fully interpret it who is not possessed by that prepossession. Not the childish fear of the appearance of faith or confessionalism should keep us from this full approach to the Bible. It is after all, on the whole, those who have believed in it who have been its greatest interpreters."

Professor Rudolf Kittel, in his address on *Die Zukunft der Alttestamentlichen Wissenschaft*³, delivered September 29th, 1921, before the Old Testament group at the first German *Orientalistentag* in Leipzig says that he prefers not to speak of the applause which the dilettantism of Delitzsch received among the *Halbkundige*. He concludes his address with the observation that if faculties and directing boards ever should permit themselves to be misled by all kinds of voices which have become audible in modern times and treat the study of the Old Testament as of minor importance for the theologian, so *wuerden sie sich selbst und*

² Journal of Biblical Literature, XXXVIII, 1-14.

³ Zeitschrift fuer die Alttestamentliche Wissenschaft, XXXIX, 84-99.

die Theologie und Kirche aufs empfindlichste ins eigene Fleisch schneiden.

Kittel's view receives support in E. Selin's *Abschaffung des Alten Testaments?*, 1932; on page nine of this work he maintains that the Christian Church, and therefore also the Evangelical Church, simply cannot be severed from the Old Testament. "For the Holy Scriptures upon which since her establishment she has rested as upon her foundation, include, whether we like it or not, also the Old Testament. Or let us go back one step farther: the founder and Lord of the Church, Jesus Christ, in spite of His rugged antithesis to the Judaism of His day, simply cannot be detached from the Old Testament."

In the same year (1932) Professor Paul Volz (*Mose und sein Werk*, Tuebingen, p. 143) states that the religion of Moses has become a part of Christianity and that today one speaks more and more with perfect right of a *Biblical* religion, which includes both the Old and New Testaments. He maintains that he who rejects the Old Testament, must also reject the New.

John Edgar McFadyen, *Introduction to the Old Testament*, New ed., 1932, says (p. 9): "But, first and last, the Old Testament is a religious book." In closing the Preface to this work, he refers to "that confidence, which can now justify itself at the bar of the most rigorous scientific investigation, that, in a sense altogether unique, the religion of Israel is touched by the finger of God."

An article by Professor Eduard Koenig of Bonn entitled *The Truth of Old Testament Religion*, appeared in the *Jewish Quarterly Review*, October, 1933 (New Series, XXIV, 103-111)⁴. He maintains that the initial foundation, which sustained the religious faith of early Israel, consisted in the extraordinary experiences of individuals. Koenig believes that Abraham stood in extraordinary intercourse with God and that with perfect right this patriarch was called a prophet, i. e. "one who utters divine revelations." "Consequently the basic

foundation for the truth of the Old Testament religion is laid in the prophetic experience of Abraham." Speaking of Moses, Koenig asks: "And does not the experience of Moses afford a second stratum for strengthening this basis?" In connexion with the incident of the burning bush he writes: "It is quite comprehensible that God lets His supernatural splendor appear to Moses at this moment. Even at this time He would cause this man to be the herald of a new revelation and the mediator of Israel's salvation from Egyptian slavery." Koenig maintains that the ideas of the prophetic religion of Israel stood upon an isolated height in antiquity and from the high level of its origin is to be inferred the extraordinary height of its origin. He expresses the hope that no one will speak any longer of a mythological origin of the Old Testament religion. He furthermore is convinced that the canonical prophets did not take their prophecies from their own heart and that human reason has no right to deny the reality of the Old Testament religion. The article concludes: "The biblical view of God is at once the rational view, and the present habit of speaking of it as irrational is an error of many modern theologians."

In discussing the values of Old Testament studies, we must not forget that Jewish scholars have made their contributions which we as Christians can use. The late Professor Max L. Margolis of Dropsie College, editor-in-chief of the Jewish English-translation of the Old Testament, spoke on *Our Own Future: a Forecast and a Programme* in his Presidential Address⁵ delivered December 27th, 1923, before the Society of Biblical Literature and Exegesis. Among other things he says: "Neither the church nor the synagogue can long continue Scriptureless. After straying in the byways, the ancient paths will once more be trodden." He continues: "The student of the Bible must fetch his raw material from many quarters, there are any number of auxiliary sciences which furnish him with

⁴ Read also Alt, Albrecht, *Der Gott der Vaeter—Ein Beitrag zur Vorgeschichte der Israelitischen Religion*, Stuttgart, 1929.

⁵ J B L, XLIII, 1-8.

data, geography, history, archaeology, and the like; they all have a bearing on that which is central in his work, but they cannot take its place. For a generation or so we have lost sight of our central occupation. Let us penitently return to it. Criticism has been overdone, the higher and the lower. Investigations as to date and composition may lie fallow for a while. Nor shall we go on rewriting the ancient documents in such manner that their authors would exclaim, 'Well done, but it is not what we wrote.' Rewriting is not at all our business. We may take it for granted that Isaiah knew his Hebrew quite well. Nor did he consult us as to the arrangement of his thoughts. Let us concentrate on exegesis. It is so easy to break up a text into atoms. It is for more difficult to discern relevancy, continuity, coherence. We should model ourselves upon the inimitable Ewald. What made him so eminently successful as a commentator was his sympathetic attitude: he took on for the time being the personality of the author."

Such are the opinions of a few recent representative Old Testament scholars. They are fairly well agreed that the Old Testament is first and last a religious book and that the Old Testament religion has a supernatural origin. Now while the truth is not dependent upon a majority vote, the opinions of these scholars at least show a decided turn, in scientific circles, toward more conservative views on the Old Testament. I feel, however, in making an apology for Old Testament studies in Princeton Theological Seminary, almost guilty of carrying owls to Athens. As Presbyterians we should be whole-heartedly loyal to our Westminster Confession, which regards the Old Testament as an integral part of the Word of God. The value of the Old Testament for this present generation, therefore, really needs no defense in Princeton Theological Seminary. But as we maintain our historic orthodox position, it does give us confidence to know that recent scholars

of various shades of opinion have expressed very positive views about the spiritual value of the Old Testament and the solid benefits to be derived from the study of Hebrew, Old Testament exegesis, and Old Testament studies in general.

In connexion with a consideration of the views of various scholars we should also note recent events, studies, and developments that either shed light upon the Old Testament or bring it closer to the present era.

In more ways than one the Old Testament is not old in its geographical and historical setting. Present-day social and living conditions in the Arabian desert in many ways resemble the mode of life that prevailed in the days of Abraham. A study of the Arabic language, literature, and customs sheds abundant light upon the language and interpretation of the Old Testament and the life, customs, and psychology of the ancient Hebrews⁶. The latest work in this field has been done by Professor James A. Montgomery in his *Arabia and the Bible*, Philadelphia, 1934. In the Arabic language, which is widely spoken to-day, has been perpetuated the psychology of ancient Semitic speech. The crossing of the Empty Quarter of Arabia has brought home to us the slowness of change in the primitive life of the desert. Since the World War, Syria, Iraq, Transjordan, and Palestine have become household words. Egypt once more is autonomous and has its own king. Like a meteor Ibn Saud of Arabia flashed into power and prominence. Quite recently the Assyrians came to our attention when some of their descendents, who are now Christians, were massacred by their Moslem neighbours of Iraq. But of special importance to us is Palestine, the land of the ancient Hebrews. With the growth of Zionism under the British mandate thousands of Jews have returned to the historic homeland of their forefathers, introduced the ideas and improvements of the twentieth century into a land that for

6 Among the recent works on Arabia, the reader is referred to Philby, H. St. J. B., *The Heart of Arabia*, Vols. I and II, London, 1922; *Arabia of the Wahabis*, London, 1928; *The Empty Quarter*, London, 1933; Thomas, Bertram, *Arabia Felix*, New York, 1932; Van der Meulen, D. and Von Wissmann, H., *Hadramaut—Some of its Mysteries Unveiled*, Leyden, 1932; Nielsen, D., *Handbuch der Altarabischen Altertumskunde*, I. Band, *Die Altarabische Kultur*, Kopenhagen, 1927.

hundreds of years resisted changes, and transformed waste land into productive fields and orchards. The scenes of the patriarchs and the places where they dwelt have now a present-day significance. One who knows Biblical geography and history will find himself acquainted with the geography of a modern land that is the scene not merely of interracial and interreligious conflicts and prejudices, but also of unusual developments under the activities of dispersed Israel returned from various nations. Hebrew has been revived in a modern form and is recognized as an official language on a par with English and Arabic. In the University of Jerusalem lectures on various subjects are delivered in the language of the Prophets of old. Even though Hebrew for centuries was spoken only by rabbis or educated Jews, it was never a dead language. Any tongue that expresses the rich spiritual truths contained in the Old Testament never can be dead.

The life of the people of Biblical times is becoming more vivid to us from year to year. In various parts of Palestine the excavator's spade has unearthed the remains of the civilization dating from various Biblical periods, as e. g. to mention just a few, at Jericho, Beth-Shemesh, Samaria, and Kiriath-Sepher. Many of the historical statements and innumerable details in the Bible have in this manner been confirmed by archaeological studies. Slowly, but surely, archaeology⁷ is reconstructing for us much of the daily life of the Hebrews in Palestine. In fact we have been able to study through archaeological remains a great deal of the pre-historic life in Palestine. All archaeological discoveries in the Holy Land and modern political conditions in that country make the Old Testament a very living book, even though it be considered apart from its religious values. Together with European institutions in the Holy Land, the American Schools of Oriental Research at Jerusalem and Baghdad,

which are supported by various American institutions of learning, are continually adding to our knowledge of Biblical Palestine and the ancient glories of Babylon and Nineveh. In this connexion we may quote a recent important observation by Professor Montgomery, *Archival Data in the Book of Kings*, (Journal of Biblical Literature, Vol. LIII, (year 1934), p. 52): "In a word the archaeology of the Near Orient, ever opening up new chapters to our eyes, must not only make us cautious in denying the existence in the Biblical histories of precious fragments of original worth, but also eager in imagining the possibilities that lie under their surface."

Ancient history is interesting for its own sake, but the study of the records of the Ancient Near East has had the positive result of shedding a great deal of light upon the facts portrayed in the Old Testament. The Hittites, the Canaanites, and the Amorites are now to us more than mere names. Parallels in social conditions are reflected in the Hurrian tablets and the Pentateuch. Our whole concept of the history of ancient culture has been enriched since 1926 by the stupendous archaeological discoveries made at the ancient Sumarian city of Ur—"Ur of the Chaldees." Remains dating back to the fourth millennium B. C. have been uncovered which rival the glories of ancient Egypt. Conclusive evidence has been established that the city had been destroyed by an immense flood which annihilated that antediluvian culture. It should also be noted that the history of the Hebrews was not enacted in isolation. There were continual relations with surrounding peoples among which deserve special mention the Egyptians, the Assyrians, and the Chaldeans. The authenticity of many Biblical statements has been vindicated by archaeological and historical discoveries. The Old Testament, however, still is our final source book for the history of the Israelites, and it also gives us many facts about ancient

⁷ Of special value in this connexion are Barton, George A., *Archaeology and the Bible*, 6th Ed., Philadelphia, 1933; Albright, Wm. F., *The Archaeology of Palestine and the Bible*, New York, 1932; Garstang, John, *The Foundations of Bible History—Joshua-Judges*, London, 1931.

⁸ Woolley, C. Leonard, *The Sumerians*, Oxford, 1929; *Ur of the Chaldees—a Record of Seven Years of Excavation*, New York, 1930; *Ur Excavations*, Vol. II, *The Royal Cemetery—a Report on the Pre-dynastic and Sargonic Graves Excavated between 1926 and 1931*, 2 parts, plates and text, 1934.

contemporary nations. It is gratifying, however, to have Biblical historical statements slowly confirmed and illuminated by the results of archaeology which are being gradually interpreted and published by our experts. A knowledge of Biblical Archaeology and Ancient Oriental Culture has a positive value by supplying the proper background and thereby making a message more vivid or Bible teaching more effective.

The present trend in Old Testament studies is away from the earlier and rather hypothetical criticism. As a result of archaeology, the "Wellhausen Theory" is now on the defensive⁹. The old and fast literary criticism is now receiving severe blows (cf. Paul Volz and Wilhelm Rudolph, *Der Elohist als Erzähler—Ein Irrweg der Pentateuch Kritik?—an der Genesis erläutert—*, Giessen, 1933). Kittel (*op. cit.* p. 86-7), in referring to the Wellhausen school, said: "*Es fehlte dem Gebaeude das Fundament, und es fehlten den Baumeistern die Massstaeb.*" A further important statement is made by Johs. Pedersen of Copenhagen in *Die Auffassung vom Alten Testament* (ZAW, year 1931, p. 179): "Nach diesen ganzen Betrachtungen beruht die schoene und regelrechte Ordnung der verschiedenen Schichten und ihrer Redaktionen, wie sie Wellhausen und seine Generation durchzufuehren meinten, auf einer Illusion."

Present-day Old Testament scholarship brings to bear upon the Book Oriental literature, history, archaeology, and philology. The life of the Old Testament was enacted in an interesting and eventful milieu, and today the Old Testament is studied in the light of extensive scholarship which is ever receiving new information.

We are now living in a veritable renaissance of Oriental studies.

A great discovery for Old Testament history was made in 1888 in the finding of the Tell-el-Amarna tablets which contained the correspondence between Amenhotep III. (1411-1375) and IV [Ikhnaton] (1375-1358 B. C.) on the one hand and on the other various rulers of Babylonia, Assyria, the Mitanni, Byblos, Tyre, and Jerusalem. But still more spectacular than the Tell-el-Amarna correspondence are the recent discoveries which have pushed back to a greater antiquity the history of the Phoenician alphabet and the antiquity of alphabetic writing in Western Asia. Dussaud¹⁰ dates the 'Ahiiram inscription of Byblos to the second half of the thirteenth century B. C. In the Sinai inscriptions,¹¹ which Sprengling¹² dates in the reign of Amenemhet III. (1850-1800 B. C.), we have a Semitic language (mainly Canaanite-Phoenician basis of Hebrew) written in an alphabet which was formed by the principle of acrophony from Egyptian hieroglyphs. In a still more recent and sensational find, the Ras Shamra tablets,¹³ we have an alphabet adapted from cuneiform; these tablets date from the fifteenth century B. C. and prove the early spread of actual Hebrew literature in the second millennium. These texts are interesting because we have for the first time a glimpse into the religious thought of Syria about 1500 B. C. The Ras Shamra tablets are not yet a matter of general knowledge, and the work of their interpretation is not yet complete. It seems certain, however, that archaeology, the study of Ancient Oriental history and literature together with discoveries on early

9 Albright, *op. cit.*, Chapter III, with notes in the Appendix, *passim*.

10 Dussaud, Rene, *Les Inscriptions Pheniciennes du Tombeau D'Ahiiram Roi de Byblos*, Syria, Vol. V (year 1924), pp. 135-137.

11 *The Serabit Inscriptions*, I *The Rediscovery of the Inscriptions* by Kirsopp Lake and Robert P. Blake; II *The Decipherment and Significance of the Inscriptions* by Romain F. Butin, Harvard Theological Review, XXI (year 1928).

12 Sprengling, Martin, *The Alphabet—its Rise and Development from the Sinai Inscriptions*, Chicago, 1931. For the link between the Sinai inscriptions and the Ahiiram inscription, see Bulletin of the American Schools of Oriental Research, No. 55 (Sept., 1934), p. 27.

13 For the literature on the subject, see Montgomery, *Notes on the Mythological Epic Texts from Ras Shamra*, Journal of the American Oriental Society, LIII, 97-123; cf. also Montgomery, *Ras Shamra Notes II*, *ibid.*, LIV, 60-66 (March, 1934); T. H. Gaster, *The Beth-Shemesh Tablet and the Origins of Ras-Shamra Culture*, Quarterly Statement, Palestine Exploration Fund, 66th year (April, 1934), 94-96; T. H. Gaster, *The Ras Shamra Texts and the Old Testament*, Q. S., Palestine Exploration Fund, 66th year (July, 1934), 141-146.

writing of this nature, will turn Old Testament criticism from internal gangrene into a healthy objective outlook. Even in scientific circles conservatism in Old Testament studies is once more intellectually respectable.¹⁴ There has been a great advantage in the Princeton Theological position; in holding that the Old Testament is a part of the inspired Word of God, we have not been changing our position with the advent and desuetude of various theories nor have we been obliged to retrace our steps.

In discussing the present-day values of Old Testament studies, it is obvious that we cannot go into great detail. Volumes could be written on the homiletical value of the exegesis of various verses; on the citation in the New Testament of verses from the Old, and on the fulfillment of Old Testament prophecy. Manifestly such a thing is impossible on this occasion. The most we can do is to touch in a general way upon a few matters here and there, to emphasize certain ideas at the expense of others, and to make some suggestions which will encourage further study and research.

In the second part of this address, therefore, it may not be amiss, in a rapid survey of this sort, to select just a few of the abiding values from the contents of the Old Testament for the religion of today. Naturally this section will be very fragmentary, but throughout this address it is assumed without question that the Bible is "given by inspiration of God, to be the rule of faith and life." In this discussion the Old Testament is considered an integral part of the Word of God.

Broadly speaking, the Old Testament is the religious literature of a nation covering a long period of time from the earliest history of the Israelites down to several centuries before the Christian era. This book, however, is devoted not merely to the Israelites; it is a faithful record of God's dealing with men. This history is not presented in a detached manner; the book begins with creation and continues with a

rapid survey of early human conditions by a compression of the events between creation and the time of Abraham. A broad foundation has been laid, and thus the history of the Israelites is set into God's eternal plan of the world. In the Old Testament we have the first presentation of universal history. The book presents human life as it is and portrays the thoughts, experiences, virtues, weaknesses, and sins of individuals and of a people by touching all walks of life from the lowly shepherd to the king upon his throne. There are few situations in modern life to which the Old Testament does not hold up a mirror. As the authors of the various books recounted this history and these spiritual experiences, they were very conscious of God.

We agree that the New Testament is founded upon the Old and that revelation is incomplete without the New Testament, in which we have the life, works, and teachings of the Son of God and the records of the early apostolic Church. In the Epistles, among many other things, we have the theology of St. Paul concerning faith and the person and work of Christ. In the Apocalypse we have the vision of a new heaven and a new earth. But in size the New Testament is a small book, and the historical events portrayed therein took place within a century. On the other hand, the events considered by the Old Testament extend from pre-historic times to a few centuries before the Christian era. The fact is that the records of religious experience contained in the Old Testament are more extensive, more varied, and richer than those found in the New. This statement by no means is to be taken as a disparagement of the New Testament; for Christ has fulfilled the Law and the Prophets. But when it comes to drawing concrete examples for preaching, we find many more in the Old than in the New Testament. Speaking in general terms, it may be said that the Old Testament is this-worldly and the New Testament, other-worldly. The situations depicted in the

¹⁴ Note especially in this connexion Montgomery, *Recent Developments in the Study of the Psalter*, Anglican Theological Review, XVI, 185-198 (July, 1934).

Old Testament are so varied that it is always easy to find a theme adapted to present-day conditions and to our church life of the twentieth century. The picture of life from the Old Testament is so kaleidoscopic that a minister has no excuse ever to run short of preaching material or examples to apply to the life of the present age. The Psalms have remained the greatest devotional hymns of the ages; they express our own religious emotion as well as that of the ancient Hebrews. In Psalms, Job, and Ecclesiastes we have a universal picture of humanity in its lights and shadows, its victories and its defeats, its strivings and its evasions, its finding God and its losing Him. I doubt whether we can experience any religious emotion or need which does not have its counterpart in the Old Testament. To the Hebrews God was tremendously real and distinct; nowhere else can we find such a personal God except in the incarnation of Jesus Christ. I have come to the conclusion that there are some things in this world on which the last word has been said.

The Old Testament is a book of abiding human and divine values. All truth, righteousness, and law have their source in God. While we have the enactments of Hammurabi and his predecessors in the Valley of the Two Rivers, we do not find in them the divine element which pervades the Mosaic Code. Hammurabi, on the stele, represents himself as receiving the code from the sun-god Shamash, but both in the prologue and in the epilogue he takes upon himself the credit for the laws. A totally different spirit pervades the Mosaic Code. The key to the spiritual power of the Pentateuch is found in the following expression which occurs about sixty-eight times in the Pentateuch: "And the Lord spake unto Moses, saying."

The decalogue (Ex. 20, 1-7) receives its authority not only because it is the irreducible minimum of the regulations of a religious and social community, but also because it has divine sanction. The Ten Commandments have remained throughout the ages the fundamental regulations of

any decent organized human society. In spite of all the progress through the millennia, certain fundamental facts have not changed. No man since the days of Moses has succeeded in giving us in the same brief compass, in the same succinct expression, and with the same directness of language such comprehensive and all-inclusive fundamental laws of the duties of man to God and of his relations to his fellowmen. The source of the power of the Ten Commandments is found in the first verse of the chapter: "And God spake all these words, saying." When Jesus gave us the first and second great commandments, he went for the first to Deuteronomy 6, 5; "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"; and for the second He turned to Leviticus 19, 18, whence He selected: "Thou shalt love thy neighbour as thyself."

We are living in an age of scientific investigation and men are eager to determine the origin of things. But all that the scientist can do is to observe the phenomena of nature and deduce therefrom the physical laws. Laws he cannot create; he merely discovers and records what has existed from the foundation of the world. Without underestimating the value of scientific research, we know that the Old Testament gives answers that transcend the work of the scientist. It was God who created heaven and earth and the luminaries, established vegetable and animal life upon the earth, and brought His work to a climax by creating man. In the Old Testament we have fundamental facts stated in concise language. The scientist with all his investigations may form hypotheses of the origin of the world and of life, but he cannot solve this question. Genesis I and II gives us the final answer: God is the creator of all, and this God is a living personality. When all is said and done, the Old Testament propounds questions that man cannot answer: Job 38, 4, "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding"; Is. 40, 22, "It is he that sitteth

upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in"; Isaiah 40, 28, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." There is still hurled at man the challenge (Job 38, 3): "Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

There are many present-day spiritual values in the Old Testament pragmatic presentation of history. In this book is found the source of the Philosophy of History. Throughout the Old Testament God directs human affairs, both in the lives of individuals and in the destinies of the nations. From this point of view history is a revelation of the purposes of God in the world. The Old Testament writers stand, as it were, on a high mountain peak, whence they survey the movements of history and see the directing hand of God. In the Old Testament there is found exemplified repeatedly the dictum of Schiller: "Die Weltgeschichte ist das Weltgericht" (The world's history is the world's judgment). It is not a mere accident that the Israelites were set into the centre of the then known civilized world, on the crossroads of international traffic, whence their influence could radiate forth and in apostolic times the messengers of Christianity carried the new faith to all parts of the Roman Empire and even beyond its borders. A study of the Old Testament shows how the history of the Israelites is connected with the history of salvation. There is a definite process of selection and narrowing down the line as we proceed through the genealogies in Genesis until we come to Abraham, who becomes the father of the Hebrews. He has two sons, Ishmael and Isaac; Isaac is the son of promise, who in turn has two sons, Esau and Jacob. Esau passes into the background, and Jacob, later known as Israel, receives the place of prominence. Israel has twelve sons from

whom are descended the twelve tribes; from the tribe of Judah comes King David, whose descendants reigned in Jerusalem until its fall in 586 B. C. But the family of David continued, and in the fulness of time our Lord and Saviour Jesus Christ was born from this royal line. The history of salvation is thus indissolubly connected with Old Testament history. Verily the Israelites were a chosen people, and through God's inexplicable power alone were they commissioned, but not without severe struggles, to advance the cause of righteousness in their time and for all posterity. They were a favoured nation, not in having a divine protection that mitigated their sufferings, but in having a greater responsibility and a definite mission. For a brief time they were a united nation, but at the death of Solomon they were divided into two kingdoms which were often hostile to each other. During brief intervals they achieved military and commercial greatness, but they were not destined to achieve the glory of having founded an empire. The Books of Joshua, Judges, Samuel, and Kings were well called by the Jews "The Former Prophets"; for here we have a theistic interpretation of history or history from a prophetic point of view. In this connexion the word *prophetic* is used not in the narrow sense of 'predictive', but as a derivative from 'prophet' in the Hebrew sense. From this point of view, a prophetic spirit breathes through the Pentateuch, and consequently it could be said of Moses (Deut. 34, 10): "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." To the writers of the books of the Old Testament God was revealed as a sovereign God of righteousness, who in later times would even use the Assyrians and the Chaldeans against the Hebrews for the accomplishment of His purposes.

"For right is right, since God is God,
And right the day must win."

This Old Testament view of history has definite present-day values for the pastor and for all Christians.

In both the Major and the Minor Prophets are spiritual values for all gen-

erations. But how shall we use these books? Shall we pick out certain verses and consider them without reference to their context? Unfortunately this has been done too often; many ministers have confessed that they never understood the Prophets. Here is where the study of Old Testament history and of Ancient Semitic and Egyptian history performs a valuable service. Without a knowledge of the international situation in the days of the Prophets many of their statements are meaningless and are merely beautifully sounding sentences. The highest values in the Prophets can be realized only by a careful study of the history of the contemporary nations and of the environment of the period. A knowledge of the history of the times, however, is not the main feature in the explanation of the Old Testament Prophets. They spoke not for themselves, but they were very conscious of the fact that they were the mouthpiece of God: "Thus saith the Lord." The Prophets under the guidance of God's Spirit had a conception of the truth that cannot be explained from mere human reason. They spoke in the terms of their own time and generally from a local point of view; nevertheless any study of their teachings reveals the fact that they spoke not only for their own generation, but for all eternity. The Prophets were remarkable teachers; in no other nation of antiquity and in no other literature can we find a succession of men like the Major and the Minor Prophets. We must still go to them for a conception of the God of righteousness, the God of justice, the God of love, the eternal principles of justice and righteousness, the teaching of individual responsibility, repentance, the new heart, the new spirit, and the new covenant in which the law is written upon the human heart. Furthermore they give us the picture of the Messiah and the Messianic Kingdom with all its perfection.

The Prophets were positive in their messages. Is there enough positive preaching in our pulpits today? It may be old-fashioned to make a plea for a definite and unqualified message or even for a doctrinal

theology, but we must not overlook the fact that the success of the Prophets in teaching their people and sustaining the morale of Israel lay in their unequivocal and inspired utterances. They left no room for uncertainty in the minds of their hearers.

Although we have in Christ the fulfillment of the Prophets, they have for us in this age a living message. The haunting sense of their words sufficiently justifies our reading them frequently. It is true that they generally addressed Israel as a nation and that for the most part the individual is obscured. But it is also important to bear in mind that they directed their words to Israel as to an individual and that consequently their moral and religious messages can be applied to the individual of today. Needless to say, their spiritual messages are just as applicable to our congregations as they were to the ancient Hebrews. There is no other part of the Bible that so definitely reveals the purpose of God in history, His method of guiding the destinies of the nations, and His continual provision for keeping the living truth before men. In the Prophets we discern the accuracy of the oft-repeated couplet:

"Though the mills of God grind slowly,
yet they grind exceedingly small;
Though with patience He stands waiting,
ing, with exactness grinds He all."

In spite of national calamities, the Prophets retained an absolute faith in God. They were sure of God's interest in humanity; they predicted the ideal kingdom with its Davidic ruler. They believed that God's purposes are eternal; they had confidence that a remnant of the people would continue to seek God; and they felt that a just and merciful God would not let pious sufferings and aspirations ultimately go unrewarded. For any one with such a faith in God, there was only one logical conclusion: the ideal kingdom has to come. Filled with the Spirit of God, yea inspired directly by God, they saw beyond the fog and the mist into a better world where the sun of righteousness shall arise with healing in its wings. It was left to Jesus to fulfill their aspirations and to reveal this

potential kingdom as a spiritual kingdom. This ideal condition has not yet been ushered in, but we must continue to work with the same faith as did the Prophets of old. The Kingdom of Heaven is bound to come; the Kingdom of God must come; for God's purposes are eternal, and they will not fail.

The Old Testament has an eternal glory. Used in conjunction with the New Testament, the Old Testament is for the Christian of today a perennial spring which yields a steady undiminishing flow.

Up to this point we have noted in the first place various tendencies in present Old Testament scholarship which indicate a return to more conservative views among scholars in this field. In the second place a few of the permanent spiritual values of the Old Testament were selected and discussed very briefly. In the third section of this address, we shall now consider the key which is necessary to unlock the great treasures which are to be found in the Old Testament, viz., the original languages of Scripture. Linguistic studies are fundamental in Old Testament scholarship.

The first course that appears in the Old Testament Department is called *Elements of Hebrew*. I hope it is not considered as an end in itself, nor as a mere formal discipline, nor as a necessary evil which is required for a degree. It is placed first with a purpose; it is the foundation of all Old Testament studies. For any serious Biblical study a knowledge of the original languages is indispensable. It is important that, after the student has mastered the elements of Hebrew, he know how to apply it intelligently toward understanding the Word of God. And so with a slight verbal change of a Hebrew proverb, I say to all my students: "Therefore get Hebrew; and with all thy getting, get understanding."

In our Authorized Version of the Bible we have a well of English pure and undefiled; this version furthermore has rendered the spirit of the original probably as well as can be done in English. Besides we have the scholarship of the American Standard Version and of the Jewish Ver-

sion, called *The Holy Scriptures according to the Massoretic Text—A New Translation* (1917). These versions give us sufficient source material for studying the Bible in English. We have, moreover, the translation by James Moffatt (1924-1925) and a later rendering, *The Bible—An American Translation* (University of Chicago Press, 1931), of which the Old Testament was completed under the editorship of the late Professor J. M. Powis Smith of the University of Chicago. We have accordingly in English, on the one hand, sufficient material available to give clarity of meaning in certain verses, but on the other hand also such a variety of renderings of some other passages as to confuse the reader who depends solely on English sources. Further help can be obtained by consulting the versions in the foreign modern languages which are best known to our students for the ministry, German, Dutch, French, Spanish, or Italian. Yet a comparative study of modern translations, without reference to the original, in many instances will merely add to the student's confusion in the difficult passages. The most that one can hope to derive from a comparative study of modern versions, without consulting the original, is, generally speaking, a facile rendering of a word or phrase, divers approaches to the thought, and a variety of emphasis or expression. A student receives in this way, at any rate, the opinions and results of men who have laboured over difficulties and expressed their conclusions. We are living in an age when most of our college students have "small Latin and less Greek." In our discussion of the value of the comparative study of versions, we cannot ignore the Septuagint and the Vulgate, both of which are pre-Massoretic and therefore of the utmost importance. Yet in spite of all these ancient and modern versions, any serious study of the Old Testament, even for the pastor, demands a working knowledge of Hebrew. I am now not speaking to the student who wishes to become a specialist in Old Testament Philology.

On the other hand, for the student who

wishes to specialize in this department, there is open a wide field for investigation in the ancient versions of the Old Testament, but this involves a knowledge of Hebrew, Aramaic, Greek, Latin, Syriac, and Arabic; for this purpose Ethiopic, Coptic, and Ancient Armenian are also desirable. This field of study is reserved for young men of scientific interest and promise, whose interest is primarily philological. Not all Old Testament studies, however, are as spectacular as those of archaeology and ancient Oriental history. The close philological work required in making a study of the ancient Biblical versions with a view of determining the provenance of the various books of the Old Testament leads to definite and positive results. There is a fascination in studying the course of the translation of the Scriptures among the various nations; for here we feel the throb of the heart of humanity in its search for the saving truth. After having made a close study of the Massoretic text in comparison with the ancient translations of the Old Testament, scholars can safely say that at the present time we know more about the original text of the Old Testament than we do of the text of Shakespeare. It shows what provision God has made for preserving the integrity of the text of the Old Testament, as during the centuries it passed through the hands of successive copyists. Another generation of scholars can find ample room for continuing researches in various books of the ancient translations of the Old Testament, but this philological activity is reserved for the specialist. Such work, however, has its value in Biblical studies, and pastors and laymen can derive confidence from the sure results of the scholar in the department of textual studies. Confidence indeed means a great deal in this age of shattered dreams, economic disaster, and political uncertainties. Biblical scholarship has nothing to lose nor anything to fear from this type of work; on the contrary, it gains a great deal; for the exact work of the philologist makes definite and permanent contributions to conservative Biblical scholarship.

The Westminster Confession, Chapter I, section II, states: "Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments." This is followed by the names of the books. The section concludes: "All which are given by inspiration of God, to be the rule of faith and life." In the same chapter under section VIII we read: "The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope." Inasmuch as we have this important statement in our historic confession, it behooves our ministers either to have a working knowledge of the Scriptures in the original or at least some time in their lives to have been exposed to the Hebrew and the Greek tongues. Even though a minister lay aside his Hebrew on account of the pressure of many parish duties, I sincerely believe that all the time spent upon the study of this sacred vernacular has not been wasted or in vain. Through a study of the Word in the original, certain attitudes, approaches, and points of view are developed which cannot be supplied by studies in any translation, no matter how extensive and thorough they be. Intellectual and spiritual efforts are never wasted: "That which the fountain sends forth returns again to the fountain." Or better as Qoheleth says (Eccl. 11, 1):

"Cast thy bread upon the waters; for thou shalt find it after many days."

As devoted and earnest students of the Bible, we can well ask: "What is the Word of God? In view of the differences in translation and inadequacy of rendering in many passages, which English version can be adopted as the Word of God? Can we adhere to the Authorized and the American Standard Versions, or shall we accept the latest version for the simple reason that it is the newest? How can we defend the stable scholarship of the Authorized and the American Standard Versions against the later translations which frequently differ from these recognized versions and which apparently often furnish a clearer rendering in more modern English?" Only a knowledge of the original language with the use of a good commentary will answer the question which version is the most faithful to the original text. It is indeed apparent that we shall be in great confusion and utterly at a loss as to what is the Word of God, unless we turn to the original.

The demands of the pastorate are many (and they are often severe), but the requirements of a course in theology must needs be equally exacting. The necessity of every department represented in our theological faculty is apparent. Far be it from me to make any statement about the relative usefulness of any departments, but we can agree that the Old Testament is an inspired book of unusual spiritual values. Without the Old Testament there could not have been a New Testament; the New Testament is founded upon the Old and is its culmination. Although the New Testament is written in Greek, it is in theology and psychology a Semitic book. A thorough understanding of the New Testament requires a profound knowledge of the Old; New Testament Biblical Theology cannot be separated from Old Testament Biblical Theology. In this connexion we may quote from Professor Duncan Black Macdonald, *op. cit.*, page 220: "But results of neglect of the Old Testament do not stop at the Old Testament itself. A considerable part

of the New Testament also becomes unintelligible. It is an old truth that there is no beginning in history although there are many beginnings, and you cannot cut away the past of the Hebrew race and expect to understand the phenomenon of our Lord Himself and still less the hypotheses of His followers about Him. The nerve-threads of all that world of the first Christian generation run back into the Old Testament. In older days among ourselves students were students of the whole Bible and were expected to know their Hebrew as well as their Greek. In the specialization of our day it is a rare theologian who can pass from the New Testament to the Old and use both at first-hand. It is almost humorous how in consequence outlying small fry of Essenes and Mandaeans are dragged in to explain phenomena in the New Testament, the source of which is plain in the Old." Many of the conceptions in Biblical and Systematic Theology lose their force unless the student has a knowledge of Scripture in the original. There is no royal road to learning in any subject, least of all in the theological disciplines. One of the needs of the age on the part of our ministry is a thorough, intelligent, and practical knowledge of the Word of God. Remember the words of Alexander Pope:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian
spring;

Their shallow draughts intoxicate the
brain,

And drinking largely sobers us again."

You young men who are entering the ministry will find in your congregation many intelligent laymen who thoroughly know their English Bible. Should you as the pastor not know more about the Word of God than they do? One of the best methods of attaining that superiority is to know something of the original Biblical languages and to apply this knowledge exegetically.

The aim of the Old Testament Department in any theological seminary should not be merely to train specialists in Hebrew or Semitic languages. We must, however, insist that a minister be a specialist in the

Word of God, one to whom men, women, and children can turn for spiritual guidance, which is based not merely on a subjective opinion, but upon a thorough acquaintance with the everlasting Word of God. A student lays a foundation during his course in the Seminary; during this period he should develop self-reliance and careful methods of work. The day will come when he no longer receives assigned lessons in exegesis and when he has no professor to guide him in his studies (or perhaps to make his life miserable). Will he then be able to continue his studies independently and increase mightily in the Word of God? A knowledge of Hebrew for the theological student is only a means to an end. A study, however, of certain passages of the Old Testament by the grammatico-historical method of exegesis gives the student an approach to the Bible that cannot be acquired in any other way. There are certain spiritual values in the Bible that can be understood best in the original. Any person who is bilingual or polyglottous realizes from his own experiences the impossibility of vividly rendering certain expressions or idioms from one language into another. Certain ideas or idioms almost defy exact translation and can be best comprehended only in the original. Every language has an individuality, and to this Hebrew is no exception. In fact particular languages have a special genius for expressing certain ideas; Hebrew is especially well adapted for the portrayal of spiritual conceptions. Its directness and economy of words with its sonorousness have a penetrating power. If a minister of the Word really wishes to understand the Word of God and to present to his flock the great and inexhaustible riches of this Word, he will find invaluable aid if he can verify his text and Biblical references in the original. To use a commentary with satisfaction absolutely requires a knowledge of Hebrew and Greek. A minister does not need to be a narrow specialist in the sacred tongue, but with the aid of his grammar, commentaries, and lexicon, he can make a comparative study and evaluation of the

standard and later Biblical translations, investigate the marginal notes in the Revised Version, dig down deep to the roots to find the underlying meaning of a text, and thereby give freshness and vigour to his preaching. In the past the great preachers knew their Bible both in the original and in the vernacular. It would be better if many men for sermonic material depended less upon the daily newspaper and magazines, perused fewer of the latest works of fiction, and delved more into God's Word, and spoke from it with authority, finding an example in Christ's manner of presentation (Matt. 7, 29): "For he taught them as one having authority, and not as the scribes." One thing is certain: our Lord knew His Old Testament.

Self-respect should awaken in the minister of the Word the necessity of having as thorough a preparation in his field as is demanded from the lawyer, the physician, or the engineer. The Church has the right to demand for her service the best of her sons and to insist that they be so thoroughly prepared that the ministry remain a learned vocation. The practical work of the ministry requires heroic efforts and sacrifice, but the years of preparation for this calling should be equally exacting and furthermore should be a period of consecrated mental and spiritual effort. There is no doubt that the study of any ancient language demands consecrated mental effort, and the habits of thought and study developed thereby, the humility of mind formed in meeting difficulties, and the power of judgment exercised in correct exegesis are of immeasurable benefit. It is very important that the minister make accurate statements in his exposition of Scripture. An intelligent and appreciative congregation will soon recognize that their pastor speaks with authority from the Word, and in consequence his prestige will be enhanced and his opportunities of service will be increased. Since the Old Testament is accepted as a part of the inspired Word of God, we are obliged to give it serious and profound study both in the Seminary and in the pastorate. One indispensable

tool for revealing the spiritual values of this sacred volume is a knowledge of the original language. Since the Old Testament is a part of the Word of God and since the New Testament is so vitally connected with the Old, it is intellectually indefensible to study only one of the original languages of Scripture. If we are going to maintain a conservative theology and preach the fundamental doctrines of our Church, we cannot neglect the foundation—the Bible in the original languages. With a wise man of the ancient Hebrews (Proverbs 22, 28) we can say: "Remove not the ancient landmark which the fathers have set."

Students for the ministry, Old Testament studies have an integral part in your equipment. Whatever may be the trend of the times in various institutions, we have no right to neglect any part of the Word of God nor to become impatient with the original languages of Scripture. As ministers of the Word of God, you must know the Bible in order to speak from it with authority. The source of your message, if you are true shepherds of the flock, will be not man-made opinions or theories which are as unstable as shifting sand, but the unchanging truth as revealed in the whole Word of God. The New Testament cannot be satisfactorily understood nor expounded without a thorough knowledge of the Old; the two Testaments are inseparably bound together. It is therefore not only a duty, but also a privilege for the minister of the gospel to be well-prepared in the Old Testament. He who can read the past and interpret it to his own day, he who can discern the unbroken revelation of God to man in the Old and New Testaments, he who can recognize in the past, in the present, and in the future the eternal purposes of God—he will always have a vital message for the present day.

The Present Financial Condition of the Seminary

The attention of the Alumni and of all friends of the Seminary is again called to

the statement published in the recent number of the Bulletin regarding the present financial condition of the Seminary.

During the past year a very careful survey of the Seminary property and of all Seminary holdings has been made. The endowments of the Seminary, largely invested in guaranteed mortgages and gilt-edged securities, are yielding an income which has been greatly reduced during the past year or two. Interest payments have not been met and in some instances taxes have not been paid, which makes it necessary for the Seminary not only to pay the taxes but to take proceedings leading to foreclosure. Although expenses have been reduced to the lowest point and salaries and wages have been cut 15%, there is a deficit of \$20,000, which has to be met in order to balance the budget. This amount must be secured within the next four or five months, otherwise it may be necessary for the Board of Trustees to limit the service of the institution, and this at a time when the training of a competent leadership for the Church is imperatively needed.

The expenses of the Seminary in recent years have not been increased except in the way of providing pensions; this has added to the budget \$12,000 annually. There should be subscribed a fund of \$250,000 to cover this yearly expense. Furthermore, we shall need additional endowment for professors' chairs only partially endowed amounting to \$250,000. For necessary repairs and the upkeep of the buildings, it is estimated that we need \$61,000.

Just now we are appealing for the \$20,000 which we must have if the Seminary is to go forward with its present staff. The Executive Committee of the Alumni Association appeals to the Alumni to secure what they can toward raising this amount. In case an Alumnus cannot make a personal subscription, he may be able to secure something from members of his congregation. A subscription card is sent herewith, which we urge each Alumnus to fill out promptly.

Correction

In the Special Alumni Number of the Bulletin, November 1934, it was stated that the number of graduates and former students of the Yale Divinity School was 2,114. The number should have been 5,154. The smaller figure represents only the living graduates and former students.

Alumni Notes

1883

The Rev. William Beatty Jennings, D.D., was granted the honorary degree of LL.D. by Cumberland University at its Commencement in June.

1884

The Rev. Charles G. Sterling was installed pastor of the Bethel Presbyterian Church, Detroit, Michigan, on May 1, 1934.

1893

The Rev. Dean R. Leland, D.D., retired in June as pastor of Presbyterian Students at the University of Nebraska.

1896

The Rev. Laurence B. Ellerson received the honorary degree of Doctor of Divinity from Lincoln University at its Commencement in May.

1898

The Rev. Charles L. Candee, D.D., received the honorary degree of LL.D. from Vanderbilt University at its Commencement in June.

1899

The Rev. Spencer C. Dickson, because of ill health, has resigned the pastorate of the First Church of Vineland, N. J. Mr. Dickson expects to take up his residence at Lansdowne, Pa.

The Rev. A. W. Sonne is serving as stated supply of the church at Vero Beach, Fla.

1901

The Rev. James M. Duer, because of ill health, has resigned as pastor of the First Church of Clinton, Iowa.

1903

The Rev. D. H. Hare has been installed pastor of the Forbes Church, Portland Oregon. His address is 66 N. E. Fargo Street.

1904

The Rev. Herbert E. Hays, D.D., has resigned as pastor of the First Church, Douglas, Arizona.

The Rev. Harold McAfee Robinson, D.D., has been elected General Secretary of the Board of Christian Education.

1907

The Rev. John W. Creighton, Ph.D., has been elected President of Hastings College, Hastings, Nebraska.

1908

The Rev. George Kane has accepted a call to the church at Swedesboro, N. J.

The Rev. William M. Woodfin was on September 19th installed pastor of the Edgewater Church, Chicago.

1910

The Rev. Boyd McCleary was on April 23rd installed pastor of the church at Oneonta, N. Y.

1911

The Rev. H. E. Easley has been called as supply minister for one year of the Cadillac Boulevard Church, Detroit, Mich.

The Rev. Paul E. Ratsch has accepted a call to Bethel Church, Spokane, Wash.

The Rev. David Townley was awarded the honorary degree of Doctor of Divinity by the College of Emporia at its Commencement in June 1934.

1912

The Rev. Henry B. Strock was granted the honorary degree of D.D. by Washington and Jefferson College at its Commencement in June.

1913

The Rev. Robert L. Barbor has resigned the pastorate of the Westminster Church, Bridgeport, Conn.

1915

The Rev. Walter E. Jordan was granted the honorary degree of D.D. by Beaver College at its Commencement in June.

The Rev. William P. Lemon has accepted the call to the church at Ann Arbor, Mich.

The Rev. Eliot Porter, Ph.D., has accepted the call to the Memorial Church, Ohio, Ohio.

The Rev. Henry Nevin Schaaf has become pastor of the church at Coral Gables, Fla.

1917

The Rev. C. Frederick Fraser was on April 18th installed pastor of the church at Milford, N. Y.

1919

The Rev. John Rhys Roberts has accepted a call to the church at Pitcairn, Pa.

The Rev. Andrew K. Rule, Ph.D., was on September 26th inaugurated Professor of Apologetics at The Presbyterian Theological Seminary at Louisville, Ky.

1922

The Rev. E. L. Marousek was granted the honorary degree of D.D. by Buena Vista College at its Commencement in June.

The Rev. J. C. McIver has resigned from the pastorate of the Bethany Church, Englewood, N. J.

1923

The Rev. David S. MacInnes has accepted a call to become pastor of the Lafayette Avenue Church, Buffalo, N. Y.

1924

The Rev. H. Lewis Cutler was granted the honorary degree of D.D. by Beaver College at its Commencement in June.

The Rev. Wallace T. McAfee has accepted a call to the pastorate of the church at Warren, Ohio.

1925

The Rev. Hardigg Sexton has accepted a call to the First Church of Westwood, Ohio.

1926

The Rev. Robert Denham Steele has been elected Vice President of Westminster College, Salt Lake City, Utah.

1927

The Rev. Valentine S. Alison has accepted a call to the Community Church, Tolland, Conn.

The Rev. Joseph B. Morledge has been installed pastor of the Sixth Presbyterian Church, Pittsburgh, Pa.

The Rev. Charles J. Woodbridge has returned from Africa to become Secretary of the Independent Board of Foreign Missions.

1928

The Rev. W. Oliver Brackett has gone to Edinburgh to complete his studies for the degree of Doctor of Philosophy.

The Rev. R. Clyde Douglas has changed his address to Rustburg, Va.

1930

The Rev. Donald F. Lomas has been called to the First Church of Charleston, Ohio.

The Rev. Philip Nicholas has been installed pastor of the Totowa Church, Paterson, N. J. His address is 111 Crosby Avenue.

1931

The Rev. Mitchell T. Ancker was on October 4th installed pastor of the church at Ossining, N. Y.

1932

The Rev. Robert F. Fillmore is pastor of the Methodist Church of Champlain, N. Y.

The Rev. William E. Phifer, Jr., was on July 22nd installed pastor of the First Church, Danville, Ky.

The Rev. Buckley S. Rude is pastor of the church at Shidler, Okla.

1933

The Rev. Ernest N. Feind was on September 27th installed pastor of the Kensington Church, Philadelphia, Pa.

The Rev. G. Wendell Jung has been installed pastor of the First Church of Jeffersonville, N. Y.

The Rev. Stephen Reynolds has accepted a call to the churches of Brookville, Harmony and Carmel, Cincinnati, Ohio.

The Rev. George S. Taggart has been called to the First Church of Connersville, Ind.

1934

The Rev. Arthur M. Adams has been installed pastor of the Glading Memorial Church, Philadelphia, Pa.

The Rev. James Aiken, Jr., has been installed pastor of the Collegeport, Garwood and Citrus Church, Texas. His address is Garwood, Texas.

Mr. Wilson Bennett is serving as supply of the Westminster Church, Elizabeth, N. J.

The Rev. Clem E. Bininger, Jr., has been installed pastor of the church at Farmingdale, N. J.

The Rev. John E. Bouquet has been installed pastor of the church at Mansfield, Pa.

The Rev. John Bruere is serving as stated supply of the church at East Stroudsburg, Pa.

The Rev. Henry Hale Bucher has gone to China for service under the Board of Foreign Missions.

The Rev. Thomas C. Cannon is serving as assistant pastor in the Bethlehem Church, Philadelphia, Pa.

The Rev. Frederick E. Christian has been installed pastor of the church at Mechanicsburg, Pa.

The Rev. Charles O. Churchill has been installed pastor of the church at Pickford, Mich.

The Rev. Philip B. Cooley has been installed pastor of the church at East Meredith, New York.

The Rev. Everett B. Cowan has been installed pastor of the Community Church, Hawthorne, California.

The Rev. Albert Henry Cropp has been appointed by the Board of National Missions to a field at Kayenta, Arizona.

Mr. Johannes G. DeKock has returned to his home in Bloemfontein, South Africa.

Mr. Cecil H. DeKraker is serving as supply of churches in his Presbytery. His home is in Grand Rapids, Michigan.

The Rev. Paul C. Dickenson has been installed pastor of the church at Lake Alford, Fla.

The Rev. George B. Edgar has been installed pastor of the Ashbourne Church, Elkins Park, Philadelphia, Pa.

The Rev. John D. Flikkema has been installed pastor of the church at Meridale, N. Y.

The Rev. Williard Griffin is serving as pastor of the Baptist Church at Conneaut, Ohio.

The Rev. William J. Fraser has been installed pastor of the First Church of Whitehall, N. Y.

The Rev. Rodney Gibson, Jr., is serving as stated supply of the church at San Angelo, Texas.

The Rev. Robert C. Grady has been installed pastor of the First Church of Greenville, N. C.

The Rev. James L. Grazier, Jr., has been installed pastor of the Slate Ridge Church, Cardiff, Md.

The Rev. William D. Harris has been appointed by the Board of National Missions to a field at McCamey, Texas.

The Rev. Theodore H. Hinn has been appointed by the Board of National Missions to a field at Buras, La.

The Rev. Gerald J. Huenink has been installed pastor of the First Church, Garfield, N. J.

The Rev. Frederick G. Klerekoper has been appointed by the Board of National Missions to a field at Skagway, Alaska.

Mr. George L. Kress is serving as stated supply of the church at New Gretna, N. J.

The Rev. William S. LaSor has been installed pastor of the First Church, Ocean City, N. J.

The Rev. Walter J. Lindemann has been installed pastor of the church at Dryden, N. Y.

The Rev. Gordon A. MacInnes has been appointed by the Board of National Missions to a field at White Deer, Texas.

The Rev. John W. Myrose is serving as Sunday School Missionary for Houston Presbytery. His address is 1631 Richmond Road, Houston, Texas.

The Rev. Reuben F. Pieters is serving as assistant pastor in the Westminster Church, Dayton, Ohio.

The Rev. Daniel K. Poling has been installed pastor of the church at Bedford, N. Y.

The Rev. Lynn Boyd Rankin has been serving as supply of the church at Kingsport, Tenn. He is now studying in Edinburgh, Scotland.

The Rev. Robert M. Skinner has been installed pastor of the Georgetown Church, Washington, D. C.

The Rev. Donald H. Spencer has been installed pastor of the Methodist Episcopal Church of Tannersville, N. Y.

The Rev. Frank Svoboda has been called to the pastorate of the John Hus Czech

Brethren Church, 347-351 East 74th Street, New York City.

The Rev. Samuel J. Thackaberry, Jr., has been appointed by the Board of National Missions to a field at Claunuch, New Mexico.

The Rev. Edward Tirrell Tuten, II, has been installed pastor of the church at Iselin, N. J.

The Rev. Gilbert F. Van Bever is serving as assistant pastor in the Evergreen Presbyterian Church, Youngstown, Ohio.

The Rev. Ralph K. Wheeler has been appointed by the Board of National Missions to a field at Haines, Alaska.

The Rev. Ivan Y. Wong has been installed pastor of the Chinese Church of Montreal, Canada.

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